

CONVENTION 2000: CHRIST CALLS HIS PEOPLE

Topic: Made in God's Image: Male and Female

Workshop Title: Foundations of Christian Complementarity
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 4:00- 5:00 pm
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*Repected .
 McG. 11 Newman Catechism
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"Glory ^{be} to the Father and to the Son and to the Holy Spirit,
 as it was in the beginning, is now, and will be forever. Amen."

{ It is a great joy to be here with you today especially in the midst of the suffering of so many of our sisters and brothers in Northeastern United States and Canada. Having personally lived through the ice storm of the century without electricity for eight days, I understand in a new way the extraordinary gift of Jesus Christ, the true light of the world and the further gift of women and men working together in situations of great trial to build a communion of love. I ask you to please keep in prayer all those who will continue to suffer from cold, lack of food, displacement in the coming weeks and implore God to help them to courageously build a communion of love in these very difficult circumstances. }

During this workshop we will try to ^{Catechism} prayerfully consider relations between women and men as understood in the context of the Catholic Faith. We will reflect on four questions: (1) How were we created in God's image as male and female in the beginning? (2) What happened to our relations as a result of the Fall? (3) How does Jesus Christ offer redemption to us in the wounded area of relations among women and men? and (4) How can we prepare for the graces

of the Jubilee Year by conversion specifically with respect to our call to be holy men and holy women of faith? The answers to these questions will elaborate a Christian understanding of integral complementarity. The overheads will provide an outline of my remarks. In this presentation I will be drawing extensively from the Catechism of the Catholic Church ^(referring to it as CCC) and from the works of Pope John Paul II.

I. "IN THE BEGINNING"

We believe that in the beginning, before the earth was even created God dwelled in a communion of love as Father, Son, and Holy Spirit. The Trinity is carefully explained in the *Catechism of the Catholic Church* as the "central mystery of Christian faith and life." (#234) This great mystery far surpasses our ability to grasp or explain it perfectly in human language, and yet there are certain principles in it that the Church have identified as important. One of these principles we can call: The Principle of Complementarity in the Trinity. The principle of complementarity has ^{three} ~~two~~ components which can be identified as (1) equality of dignity and (2) significant difference, ^{and} (3) communion of love.

The equal dignity of Father, Son, and Holy Spirit is found in that: "The divine persons do not share the one divinity among themselves but each of them is God whole and entire...Each of the persons is that supreme reality, viz., the divine substance, essence or nature." (CC #253) The significant difference of each "Father," "Son" and "Holy Spirit" is found "in their relations of origin: 'It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.' The divine Unity is Triune." (CC#254)

The Holy Trinity is a Communion of Divine Persons- a Communion of Love. "God is love: God's very being is love." (CC #221) God calls us to share this love: " By sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined

us to share in that exchange." (CC#221) *we could say that Jesus Christ in revealing the Holy Trinity to us, revealed that complementarity is the Christian way of relation*
 Out of this communion of Love in the Holy Trinity, God created the world, and then He created man and woman. In *Genesis* we read: "Let us make man in our own image, in the likeness of ourselves." (Gen 1: 26) The original human being (Adam) was created in the image and likeness of God (with intellect and will). The Holy Father tells us in his homilies on *Genesis* that this single human being Adam represents all human beings in an original state (in a certain sense, as having no gender, as neither male nor female).¹

We have the first explicit mention of gender in *Genesis* where we read: "God created man in the image of himself, in the image of God he created him, male and female he created them." (Gen 1: 27). With the union of the spiritual and material worlds gender is revealed in creation.² In the second account of creation, woman is formed from the side of the sleeping Adam, and humanity wakes up male and female. The woman God "fashions" from the man's rib and brings to him, elicits on the man's part a cry of wonder, an exclamation of love and communion: "This at last is bone of my bones and flesh of my flesh." Man discovers woman as another "I," sharing the same humanity." ~~(1972)~~ We may now discover how the principle of complementarity, present in the Holy Trinity before all creation, is shared with man and woman created in the image and likeness of God.

The first aspect of the principle of complementarity, equal dignity, is seen in every individual man and woman created in the "image of God." This principle of equal dignity is described in the *Catechism* as flowing from equality of origin in God and from equality of redemption through Christ. "Created in the image of the one God and equally endowed with rational souls, all men have the same nature and the same origin. Redeemed by the sacrifice of Christ, all are called to participate in the same divine beatitude: all therefore enjoy an equal dignity." (#1934)

In addition, we could say that the individual rational soul, as the image of God, which both men and women have, has two faculties of intellect and will. "~~By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an "outstanding manifestation of the divine image."~~ This image of God, found in the intellect and will of each individual man or woman, needs to be developed to its full perfection. ~~Catechises can help precisely in this striving for perfection. (# 1704)~~ We learn further from the Catechism that "The human person participates in the light and power of the divine Spirit. ^{By our} By his ^{we are} reason, he is capable of understanding the order of things established by the Creator. By free will, ^{we can} he is capable of directing ^{ourselves} himself towards ^{our} his true good. ^{we can} He finds his perfection "in seeking and loving what is true and good." ^{Our} The intellect ^{relentlessly} seeks the true, and the will ^{understands} seeks the good. (#1705)

The *Catechism* explicitly states that this equal dignity includes both men and women. "By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his (or her) sexual identity." (#2333-4) In addition, in his *Apostolic Letter On the Dignity and Vocation of Women* John Paul II states: "In creating men 'male and female', God gives man and woman an equal

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John Paul II will argue that technology is good to the extent that it supports the personalistic norm, and is bad to the extent that it contravenes the personalistic norm. We must then, to borrow his own phrase, 'x-ray' particular technologies, to see to what extent they conform to the personalistic norm. As we will see, in this personalist orientation towards technology, technology always has some value. It is more or less good or evil. Therefore, the personalist approach rejects the more radical claims 1) that technology is absolutely good, or 2) that technology is absolutely evil, and it also rejects the more common claim 3) that technology is value neutral but has simply good or bad uses.²³ For John Paul II technology is good to the extent that it treats human beings as ends, or 'someones', worthy of love, and bad to the extent that it uses human beings as means, or reduces them to 'somethings' not worthy of love. People do not impute meaning to a value free technology; rather they discover the inherent meaning of a particular technology by measuring it according to the personalistic norm.

Gender and the personalistic norm

The Holy Father's argument about the relation of gender, technology, and the personalistic norm is based on two fundamental premises: that men and women have an equal dignity as persons, and that men and women are significantly different ways of being persons. Their theological and philosophical foundations will be briefly described.

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5a* [The theological root for the equal dignity women and of men is found in their creation in the image and likeness of God. John Paul II ~~reiterated this point in his Wednesday night audiences from 1979-81 on the theology of the body. He reaffirmed~~ ^{this} ~~it~~ also in his 1994 *Letter to Families* in which he quotes *Genesis*: "'Male and female he created them' (Gen 1:27). Here

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too we find the first statement of the equal dignity of man and woman: both in equal measure, are persons."²⁴

When we try to determine the philosophical roots of Pope John Paul II's reflections on gender, we are drawn inevitably to the work of Edith Stein which articulated a phenomenological foundation for the equal dignity (with significant gender differentiation) of women and men.²⁵ While there is no direct acknowledgment of his indebtedness to her, we know that there is an interesting connection between Edith Stein, Max Scheler, Roman Ingarden, and Karol Wojtyla. Stein studied with Scheler in 1911, and she worked for Husserl together with Ingarden in 1919. Wojtyla wrote his doctoral dissertation on Scheler in 1952 and it was read by Ingarden at the Jagollonian University. There seems to be a congruence between the thought of Stein and Wojtyla on this theme.

The view that men and women are equally persons was put forward by Edith Stein in her 1932 lecture on "Problems of Women's Education."²⁶ This claim was also promoted right from the start by the personalist Emmanuel Mounier who defended gender equality as foundational to personalism in his 1936 essay: "La femme aussi est une personne" (Woman also is a person).²⁷ To my knowledge Karol Wojtyla was the first philosopher in Poland to make this claim. His 1960 text *Love and Responsibility* is based on the premise that a man and a woman are equally persons, that they have intellect and will, and they are equally called to an ethical life.²⁸ Strongly maintaining this personalist argument about gender identity to the present, John Paul II often repeats phrases such as the following one from *The Dignity and Vocation of Women*: "Man is a person, man and woman equally so."²⁹ By being persons, men and women have the same obligation to act according to the personalistic norm. Their actions

must be oriented towards all human beings- both towards other men and women alike, and towards the self.

insert 5b *Thus* *frequently states*
 At the same time, John Paul II ~~also~~ argues that men and women are fundamentally different ways of being persons. These differences arise from ^{our} their ethical and spiritual relation to the lived experience of ^{our} their bodies in a variety of different ways.³⁰ The combination of fundamental equality and simultaneous difference of men and women provides the basis for the authentic complementarity of men and women as persons called into a communion of love to act to build up the common good of humanity in every dimension and circumstance of life. In his recent *Letter to Women*, John Paul II expresses it this way: "Woman complements man, just as man complements woman: men and women are complementary. Womanhood expresses the 'human' just as much as manhood does, but in a different and complementary way."³¹

The different ways that a man or a woman is a person has some implications for their respective relations to nature, to technology, and to the personalistic norm. One difference is drawn from the historical association of woman with nature as found in the expression 'mother nature.' John Paul II indicates that he is familiar with the traditional western association of nature (or mother earth) with female identity and technology with male identity. Without going into the historical reasons for this association, he nonetheless remarks on its post-enlightenment effects.³² Human (i.e. particularly but not exclusively male) domination of 'mother earth' by technology reduces living nature of 'mother' earth to dead or sterile matter. In *The Gospel of Life* he describes it this way:

He is concerned only with "doing," and using all kinds of technology, he busies himself with programming, controlling and dominating birth and death...

→ Practically speaking - *perhaps we should consider* ~~we can~~ as Christians, *to no longer speak of the 'opposite sex', but rather as the 'complement sex' a 'complement gender'.* *go back to 5*

personal dignity." "Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God." (MD #6.) — insert 5a

Since men women are created by God equal in dignity, it follows that the human family shares a similar dignity. In creating man and woman, God instituted the human family and endowed it with its fundamental constitution. Its members are persons equal in dignity." (CC#2203).

The second aspect of the principle of complementarity, is realized because a man and a woman are created in the likeness of God as significantly different from one another. The human person is not just a rational soul, but is a composite, soul and body, or of a spiritual and a material nature. In this composit nature, man and woman are different ways of being human. Gender differentiation, in its specific form of male and female, is a consequence of being created as a composite of soul and body. insert 5b

The first subsection of Section III in *The Catechism of the Catholic Church*, "Male and female He created Them" is entitled: "Equality and difference willed by God." This implies that ~~the principle of~~ complementarity, as I have described it, is directly willed by God when he created man and woman. This is substantiated by the text which follows: ^{ccc} #369, "Man and woman have been *created*, which is to say, *willed* by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman."

~~This theme is repeated several times #355: "Man occupies a unique place in creation: 1) he is "in the image of God"; II, in his own nature he unites the spiritual and material worlds; III) he is created "male and female." However, the creation of man and woman in the image and likeness of God as equal and significantly different, does not imply that God has a gendered~~

identity. The *Catechism* is explicit on this point: #370 "In no way is God in man's image: He is neither man nor woman. God is pure spirit in which there is no place for the difference between the sexes." *Gender only enters God at the moment of the Incarnation when the Eternal Word became man.*

Also there is another difference in God's identity and human identity. Even though God is a Trinity of Three distinct Persons, the Three Persons are One Being, one God; while distinct human persons would also be distinct beings. And yet even with these differences, there is a similarity of likeness in the fertility that is found both in the communion of love in God and in the communion of love between woman and man. As the same #370 continues: "But the respective "perfections" of man and woman reflect something of the infinite perfection of God: those of a mother and those of a father and husband." This link between "likeness" and "perfection" will be further developed a later section of this lecture when we consider Redemption.

The *Catechism* ^{seems to make} ~~makes a~~ distinction between creation in the image of God, as an **individual** man or woman endowed with rational soul (intellect and will) and creation in the likeness of God, as **different human persons** (men and women) are called into a communion of love. #1702: "The divine image is present in every man. It shines forth in the communion of persons, in the likeness of the union of the divine persons among themselves."

This likeness is found in the communion of love itself, in the union of significantly different persons. A man and a woman, equal in dignity and significantly different are established by creation as the prime model of a human community of love: #383: "God did not create man a solitary being. From the beginning 'male and female he created them' (Gen 1:27)

This partnership of man and woman constitutes the first form of communion between persons."
(GS 12#4).

A man and woman, equal in dignity and significantly different, ~~are also a model of~~ ^{are synergistically fruitful.} complementarity. #372: "Man and woman were made "for each other--- not that God left them half made and incomplete: he created them to be a communion of persons, in which each can be "helpmate" to the other, for they are equal as persons ("bone of my bones...") and complementarity as masculine and feminine. In marriage God unites them in such a way that, by, forming "one flesh," they can transmit human life: "Be fruitful and multiply, and fill the earth." ^{once} Two persons in a relation of complementarity are generative ^{biologically, spiritually.}

There is an analogy between the complementarity and Divine Love within the Holy Trinity and the complementarity and human love between human persons. The *Catechism* refers to this as a "resemblance": #1878: "There is a certain resemblance between the union of the divine persons and the fraternity that men are to establish among themselves in truth and love." This is repeated in the summary #1890 with the prescription ought: "There is a certain resemblance between the union of the divine persons and the fraternity that men ought to establish among themselves."

The "ought" signifies that something happened after creation to demand this prescription. It is important to remind ourselves again that the complementarity in the Trinity is different from human complementarity. It is a distortion to link one human person with one Divine Person. It is the complementarity in the **communion of human persons in love** which resembles the complementarity in the **communion of love among the Divine Persons.**

We will now turn to what happened after the Fall.

II. EFFECTS OF THE FALL ON MEN AND WOMEN

Then came the moment of decision to reject God, or as the *Catechism* so aptly expresses it, the moment in which man preferred himself to God, and chose himself over and against God." (#398). This decision to prefer the self to God was taken both by the woman Eve and by the man Adam, although for different reasons. "By yielding to the tempter, Adam and Eve committed a *personal sin*, but this sin affected *the human nature* that they would then transmit *in a fallen state*." (#404)

The effects of the Fall for men and women were momentous. The first effect of Fall was Distorted image of God: "Adam and Eve immediately lose the grace of original holiness. They become afraid of the God of whom they have conceived a distorted image---that of a God jealous of his prerogatives." (#399)³

A second effect of the Fall is a distorted integration of faculties within the self. "The harmony in which they had found themselves, thanks to original justice is now destroyed: the control of the soul's spiritual faculties over the body is shattered..." (#400) The intellect is darkened and the will weakened, so the image of God is still present in the individual human being, but it is not operative as effectively as before the Fall.

As the effects of original sin is passed down through inheritance, we see this distorted integration of faculties appearing in a hardening of unbelief (#674), self glorification (#675), refusal of grace (#682), and in human beings being "deprived of the divine likeness" (#705, #708)

A third effect of the Fall is a rupture in the union of woman and man. The *Catechism* tells us that another effect of original sin is: that "the union of man and woman

becomes subject to tensions, and their relations [are] henceforth marked by lust and domination." (#400) There is a rupture of the original union created by God among people. *Mark 9a*

These take the form of distortions in complementarity of man and woman. There is a loss of original justice. The *Catechism* refers to the original state of harmony between God, creatures, and the world at the time of creation as a state of "original justice." (#376: The inner harmony of the human person, the harmony between man and woman and finally the harmony between the first couple and all creation, [all] comprised the state called "original justice.") The first parents, Adam and Eve, as a consequence of their decision to reject the order established by God, lost this gift of harmony for the human race. (#379) The entire harmony of original justice, foreseen for man in God's plan, [was] lost by the sin of our first parents."

The image of God in each man and woman is dimmed, the intellect becomes darkened. The will is weakened. The relation between the intellect, will, and passions become disordered.

(#1707: "[The human being] still desires the good, but his nature bears the wound of original sin. He is now inclined to evil and subject to error: [-then quoting Gaudium et Spes -] Man is divided in himself. As a result, the whole life of men and women, both individual and social, shows itself to be a struggle, a dramatic one, between good and evil, between light and darkness.") The heart is "wretched and oppressed" (#1739: "This first alienation [of original sin] engendered a multitude of others. From its outset, human history attests the wretchedness and oppression born of the human heart in consequence of the abuse of freedom.")

The likeness of the Trinity as a communion of love is lost between women and men. However, men and women can choose whether or not to act in such a way as to live in the image and likeness of God (in the operations of their intellect and will) and in their acts with

respect to one another- or choose not to. When a person chooses to act more like God, he or she becomes more like God- when he or she chooses to act more like a beast, then he or she becomes more like a beast.⁴

These changes are summarized in The Catechism. The effects of this loss are felt in every aspect of man and woman having been created in the image and likeness of God: (#400: "The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination.")

The reign of disorder. If we consider again the two principles of complementarity, or equal dignity and significant differentiation, we can say that the disorder of original sin can be seen when domination- destroys equal dignity, or when lust- destroys significant differentiation. Through original sin, genuine complementarity is lost.

The loss of equal dignity tends towards a state of gender polarity, in which members of one gender are perceived as naturally superior to members of the other gender. The loss of significant differentiation tends towards a state of uni-gender or uni-sex in which genuine differences between women and men are ignored or destroyed. ^{Traditionally male >} ^{Reduced femininity >} ^{insert 100} One person begins to relate to another by reduce another to an object of pleasure or use instead of someone worthy of love.
The Catechism describes the effects of this loss of original justice, or original complementarity as follows: (#1607: According to faith the disorder we notice so painfully does not stem from the nature of man and woman, nor from the nature of their relations, but from sin. As a break with God, the first sin had for its first consequence the rupture of the original communion between man and woman. Their relations were distorted by mutual recriminations;

→ Complementarity is always vulnerable to sliding into a polarity (reject - equal dignity) or unity (reject significant differentiation). This is the reign of disorder & not the reign of God.

considerations such as usefulness, strength, intelligence, beauty, or health. It is the fundamental contribution which the church and humanity expect from women. And it is the indispensable prerequisite for an authentic cultural change.⁸⁷

In the face of this appeal to women to provide a witness to the personalistic norm in its application to the common good of society in the context of suffering, illness, or dying, it is agonizing to consider on the rather consistent attitude of many feminists concerning their perceived right to abortion. For in elective abortions, technology is used to terminate the life of a developing human being at its earliest and most vulnerable stages of development.

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wa* ~~When the personalistic norm is contravened~~ *when* and another person is reduced to an object of utility, then he or she is reduced to an 'it' which can be expended like any thing. ~~When the personalistic norm is contravened~~ *when* and another person is treated as a potential object of pleasure, but is experienced as an object of pain and suffering instead, then he or she again is reduced to an 'it' which can be expended. } As feminists often argue, it is the woman who makes the ultimate decision to have an abortion.

John Paul II notes that technology has its own role to play in the area of abortion:

In order to facilitate the spread of abortion, enormous sums of money have been invested and continue to be invested in the production of pharmaceutical products which make it possible to kill the fetus in the mother's womb without recourse to medical assistance. On this point, scientific research itself seems to be almost exclusively preoccupied with developing products which are ever more simple and effective in suppressing life and which at the same time are capable of removing abortion from any kind of control or social responsibility.⁸⁸

Technology is used here to contribute to the attitude that fails to relate to the developing human being as a person being formed and strengthened as an end in himself or herself. Instead, in a culture focused on utility, the child is viewed as being not useful because it is the wrong kind

and their mutual attraction, the Creator's own gift, was changed into a relationship of domination or lust.

Genesis 3:14-20 suggests that original sin effects women and men differently in some respects: The woman is told that God will make the evil serpent and woman with her offspring enemies of one another- and that her desire (or lust) will be to possess her husband. The man is told that he will Lord it over the woman (or dominate her). The Holy Father Pope John Paul II states explicitly in *Mulieris Dignitatem* that these tendencies towards possession and domination are effects of original sin, and not part of the original nature of women and men. We will quote from #10 to emphasize this point: "Therefore when we read in the biblical description the words addressed to the woman": 'your desire shall be for your husband, and he shall rule over you" (Gen 3:16), we discover a break and a constant threat precisely in regard to this "unity of the two" which corresponds to the dignity of the image and likeness of God in both of them. But this threat is more serious for the woman, since domination takes the place of "being a sincere gift" and therefore living "for the other."⁵

"The union between man and woman] has always been threatened by discord, a spirit of domination, infidelity, jealousy and conflicts that can escalate into hatred and separation."

(#1606). In one example, the sin of "domination" is directly related to a person interfering through artificial insemination with the communion of love through technology. "The act which brings the child into existence is no longer an act by which two persons give themselves to one another, but one that "entrusts the life and identity of the embryo into the power of doctors and biologists and establishes the domination of technology over the origin and destiny of the human

~~person. Such a relationship of domination is in itself contrary to the dignity and equality that must be common to parents and children." (#2377).~~

~~The rupture of the communion of love in sacramental marriage by adultery is described as an injustice (#2381) and as a sin of idolatry (#2380). Polygamy is described as "directly contrary to the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive." #2387 And "trial marriages" or living together outside of marriage are described as "not able to protect a relationship between a man and a woman...from inconstancy of desires of whim...Human love does not tolerate "trial marriages." It demands a total and definitive gift of persons to one another." (#2391)-~~

The model of discord between a woman and a man, as the first effect of original sin, is the prime model for all human discord. So the breaking of the original complementarity between a man and a woman is the prime model of the breaking of the union of love between all human communities of persons. # 1469: "Sin damages or even breaks fraternal communion." Sin destroys the balance of original complementarity in which persons build a communion of love based upon the genuine complementarity of persons which demands an equal dignity of the persons and a significant differentiation of the persons, giving themselves to one another for the building up of the common good. ~~Sin destroys the balance of original complementarity by destroying equal dignity through domination. Sin destroys the balance of original complementarity by destroying significant differentiation.~~

III. REDEMPTION OF MEN AND WOMEN THROUGH JESUS CHRIST

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The Word was made flesh, he lived among us, and we saw his glory, the glory that is his as the only Son of the Father, full of grace and truth." (Jn. 1:14) Union with God comes through the Word made flesh, Jesus Christ Redeemer of the World, Fully God and Full Man. ~~(as human and as male human being) Jesus is one like us in operation. He did everything we do, and so he can join us, through his own union of being fully human and fully Divine with God the Father whose essence is Divine.~~

Jesus Christ, broke the power of sin by his Passion, Death, and Resurrection and he set the world free ~~(#421)~~. ^{The Catechism} "The Church is one because of her founder: for 'The Word made flesh, the prince of peace, reconciled all men to God by the cross, ...restoring the unity of all in one people and one body.'" (#813)

There is a restoration of original complementarity of man and woman through Jesus Christ, True God and True Man- ~~Fully God and Fully Man.~~ ^{We are reminded in the Catechism that} #464. "The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human, he became truly man while remaining truly God. Jesus Christ is true God and true man." #464

There is no gender in Jesus Christ's Divine Nature, as Son of the Father, because God is Spirit. ~~(#370)~~ ^{CCC} "God is pure spirit in which there is no place for the difference between the sexes." ^{CCC 370} However, there is gender in Jesus Christ as Man, Son of Mary, in his Human Nature, because man is material and spiritual. Jesus Christ was born of the Virgin Mary as male.

"Because 'human nature was assumed, not absorbed,' in the mysterious union of the Incarnation, the Church was led over the course of centuries to confess the full reality of Christ's human soul, with its operations of intellect and will, and of his human body." (#470) ^{ccc} Jesus Christ has a human intellect, a human will, a human heart, and a human body (~~#471, 475, 478,~~) and these were all perfectly in union with his Divine intellect and Divine will (~~#482~~) The Son of God became the son of man through the union of God with Mary ^{ccc} (#484: "Mary was invited to conceive him in who^m the "whole fullness of deity" would dwell "bodily.")- ~~We become united to Jesus Christ through adoption as sons and daughters of God. Jesus Christ the Bridegroom, gives himself completely to His Bride, the Church. We become united to Jesus Christ through nuptial union.~~

Jesus Christ, ^{with} ~~because he combines~~ His Divine nature and his gendered human nature, redeems the effects of original sin on men and women by his own death on a cross. Jesus Christ suffered and died as a man, a male human being, both offering the Sacrifice and being the sacrificial victim to break the bonds of sin and reorder the disorder and heal the ruptures of the effects of sin. (~~#517: "Christ's whole life is a mystery of redemption. Redemption comes to us above all through the blood of his cross, but this mystery is at work through Christ's entire life."~~)

^{Jesus} He helps purify the image of God in each woman and man: ^{He} (~~#518: "All Jesus did, said, and suffered had for its aim restoring fallen man to his original vocation:"~~) ^{ccc 518} He ~~was one with us~~ and ~~One with God- this identity alone- as True God and True man~~ ^{and} ^{He is} ~~was able to restore us to our original vocation.~~ Jesus Christ's sacrificial offering helps restore the likeness of God among women and men. (~~#518 cont.- When Christ became incarnate and was made man, he~~

~~recapitulated in himself the long history of mankind and procured for us a 'short cut' to salvation, so that what we had lost in Adam, that is, being in the image and likeness of God, we might recover in Christ Jesus. For this reason Christ experienced all the stages of life, thereby giving communion with God to all men."~~

We can not recover this lost perfection in ourselves and among ourselves of the image and likeness of God without the help of Grace. (#1608: "To heal the wounds of sin, man and woman need the help of the grace that God in his infinite mercy never refuses them. Without his help man and woman cannot achieve the union of their lives for which God created them in the beginning.")

In sum: Jesus Christ, truly God and truly man, in becoming man, restores humanity to the "likeness" of God through the action of the Holy Spirit. ~~In the Catechism - 255-256~~ *Disfigured by sin and death, we are made like the* ~~we~~ *we are made like the* ~~man~~ *man* remaining "in the image of God," in the image of the Son, but ~~is~~ *is* deprived "of the glory of God," or his "likeness" (#705) ~~glory of God,~~ *glory of God,* ~~or his "likeness"~~ *or his "likeness"* ~~(#705)~~ *(#705)*

Trinity effects our redemption
The Trinity completes the redemption of humanity through the resurrection of Jesus Christ. *In the Catechism #648 we learn about how the Holy Trinity works!* "Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. In it the three divine persons act together as one, and manifest their own proper characteristics. The Father's power raised up Christ his Son and by doing so perfectly introduced his Son's humanity, including his body, into the Trinity..." (#648)

~~Through the Resurrection of Christ's humanity gender is introduced into the Trinity.~~ Jesus is resurrected as fully Man, with a glorified male body.

Through our own resurrection of the body, our gendered identity as a woman or a man will have eternal life. What these bodies will be like is a great mystery: ~~Christ is raised with his own body.~~ *Jesus* To Thomas ~~He~~ *He* said: "See my hands and my feet, that it is I myself"; but He did not

return to an earthly life. And St. Paul declared: [so in him], ^{us} all of ~~them~~ will rise again with ^{over} their own bodies which ^{we} ~~they~~ now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body." (#999)

Mary, who is Assumed into Heaven at the end of her life, is there as a woman, as the ^{with her glorified body} Mother of Jesus and our Mother. This central fact of the Faith, of the hope in resurrection is not something just posited for the end of our lives, or for the end of time, It is a Christian reality ^{partially} accessible to us now: Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. For, by virtue of the Holy Spirit, Christian life is already now on earth a participation in the death and Resurrection of Christ. This fact opens to the reality of Christian vocation. By Baptism we "die with Christ" and rise again. (#1010)

IV. Conversion as preparation for the Jubilee 2000

When we speak of Christian conversion, we mean that the whole person converts towards a more intimate relation with God as revealed by Jesus Christ and through the action of the Holy Spirit. And yet it is possible to consider three different aspects of ourself which are drawn into this conversion of the whole person: conversion of our intellect, conversion of our will, and conversion of our heart.

We can speak of conversion of our intellect to the truth of the Faith: "Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in "seeking and

loving what is true and good." (GS 15 #2)-(#1711). Conversion of intellect is important because in order to love what is true we must know what is true.

We can speak of conversion of our will to the goodness of the Faith. It is not enough to simply know what is true, but we must also choose to believe what is true, and choose to appropriate what is good in our thoughts and actions. "~~The Catechism emphasizes the exposition of doctrine. It seeks to help deepen understanding of the deposit of faith. In this way it is oriented toward the maturing of that faith, its putting down roots in personal life and its shining forth in personal conduct.~~" (#23) —

We can speak of conversion of the Heart, or religious conversion of the whole person, who is taken over by the love of God. The catechism emphasizes over and again the need for conversion of the heart: "~~From the Sermon on the Mount onwards, Jesus insists on conversion of heart...~~" (#2608) In the conversion of heart the whole person is turned again towards God, and the passions, senses, intellect, and will are integrated. The catechism emphasizes also the important role of the sacraments, especially of the Eucharist and Reconciliation in conversion of heart. It also emphasizes the great blessings that occur to the Christian community as an effect of this total conversion.

If we are called to conversion of mind, will, and heart to become like God, how can we understand this in a practical way? How can we live the first principle of complementarity, to love others in an equal dignity? How can we understand this as a vocation to holiness and perfection- ("~~to perfect the image of God in ourself and in others.~~") In a discussion of the first commandment, the vocation to perfect the image and likeness of God is explicitly stated in the Catechism: "The revelation of the vocation and truth of man is linked to the revelation of God."

✓ Man's vocation is to make God manifest by acting in conformity with his creation "in the image and likeness of God." (#2084)

"It is in Christ, "the image of the invisible God," that man has been created "in the image and likeness of the Creator. It is in Christ, redeemer and Saviour, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God." (#1701) Every woman and man are equally called to become perfect- in the universal call to holiness: "...all the faithful, whatever their condition and or state--though each in his own way--are called by the Lord to that perfection of sanctity by which the Father himself is perfect." (#825) ---The use of the word 'as' in Jesus' phrase: "You therefore, must be perfect as your heavenly Father is perfect... [demands] a vital participation , coming from the depths of the heart, in the holiness and the mercy and the love of our God." #2842) We can not do it by ourselves.

This perfection, ~~in part~~ calls for the development of Christian virtues: of the intellect to know what is true, of the conscience to know what is the right thing to do in a particular situation, and of the will to choose how to act. "A virtue is an habitual and firm disposition to do the good...The goal of a virtuous life is to become like God." (#1803) The *Catechism* describes all the fundamental virtues that a Christian needs to practice.

We also have a **vocation to build the communion of persons-** (to share the Divine likeness by a participate existence with God)- to live our vocation to Divine Beatitude through love. "The dignity of the human person is rooted in his creation in the image and likeness of ✓ God; it is fulfilled in [our] vocation to divine beatitude. It is essential to a human being freely to direct [the] self to this fulfillment. By ... deliberate actions, the human person does, or does

not, conform to the good promised by God and attested by moral conscience." (#1700) ~~We~~
 can strengthen our vocation through prayer. "~~The vocation of humanity is to show forth the~~
~~image of God and to be transformed into the image of the Father's only Son. This vocation takes~~
~~a personal form since each of us is called to enter into the divine beatitude; it also concerns the~~
~~human community as a whole.~~" (#1878) ^{ccc} The *Catechism* emphasizes the important place of choice
~~in learning how to live the Beatitudes as the possibility of living in the spirit of the Kingdom of~~
~~heaven while still on earth.~~ "Beatitude makes us "partakers of the divine nature" and of eternal
 life. With beatitude, man enters into the glory of Christ and into the joy of the Trinitarian life.")
 ccc
 (#1721).

We also have a vocation ("to become like God")-through living out the second principle
of genuine complementarity. There is Diversity and unity in the Church: (equal dignity and
 significant differentiation): (#814: "From the beginning, this one Church has been marked by
 a great diversity which comes from both the variety of God's gifts and the diversity of those who
 receive them. Within the unity of the People of God, a multiplicity of peoples and cultures is
 gathered together. Among the Church's members, there are different gifts, offices, conditions
and ways of life.")

We are reminded in the Catechism that: "Sin and the burden of its consequences
 constantly threaten the gift of unity" (# 814b). ^{God} Acts of charity rebuild the bonds of unity and
 ✓ harmony. (#815) The Holy spirit is the source of the Church's "unity in diversity (#809). We
 have a vocation to love as a response to God's spousal initiative. We are called to love- "God
 inscribed in the humanity of man and woman the vocation, and thus the capacity and
 responsibility, of love and communion." (#2331) ^{ccc} The *Catechism* states explicitly: "Love is the

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person) as an end worthy of love. Or one ought never to reduce a human being (a person) to a means not worthy of love.) ~~to a means not worthy of love.~~

Cardinal Wojtyla frequently stated that Immanuel Kant's second articulation of the categorical imperative introduced the personalistic norm in the negative form: "One should always treat another person as an end in himself or herself and never as a means."²⁰ In spite of his reservations about Kant's post-Enlightenment isolation of the human being, Wojtyla agreed with the use of this norm against utilitarian ethics which tended to measure human beings according to their usefulness for economic or other pragmatic goals. Consequently, as late as 1989 we find him stating: "Kant recognized this truth and expressed it in his famous second categorical imperative: *act in such a way that the person is always an end and never a means of your action.*"²¹

Now that we have delineated various historical roots of the personalistic norm and indicated briefly a part of its contemporary technological context, we need to return to the issue of how Pope John Paul II thinks technology should be evaluated. In his encyclical *Redeemer of Man* John Paul II says that technology ought to be measured as follows:

The essential meaning of...[the] dominion of man over the visible world, which the Creator himself gave man for his task, consists in the priority of ethics over technology, in the primacy of the person over things, and in the superiority of spirit over matter.

This is why all phases of present-day progress must be followed attentively. Each stage of that progress must, so to speak, be x-rayed from this point of view.²²

This priority of ethics over technology, of the person over things, and of spirit over matter is consistent with the personalistic norm, i.e., that a person should never be used as a means but only as an end worthy of love.

movement.¹⁶ Personalism was in the air and it provided a formative environment for his thinking during this time.

In the post war environment in which the devastating effects of technology had been manifested throughout Europe, it is not surprising that personalism would have been brought into juxtaposition with new reflections on the meaning of technology. Emmanuel Mounier in his 1947 text *What is Personalism?* identifies technology as having frightening powers of depersonalization at the same time as it had the more positive potential for extending the activity of human beings into new areas in the universe.¹⁷ This balanced view of technology present at the beginnings of Personalism is also found throughout the writings of John Paul II. He argues that technology can be a great aid in the development of persons and communities as civilizations of love and cooperative building of the common good at the same time as he warns about the powers of depersonalization which can result from advances in technology by pointing to the dangers of a "false civilization of progress," "unlimited dominion through technical advances," and "destructive anti-civilization" tendencies in the contemporary world.¹⁸

The Pope points to a need for a **norm** by which to measure technology, in order to determine in specific situations to what extent technology advances human persons in their development or harms them and stultifies their development. [A norm is a guide for action; it states a principle in a simple form that a person can use when trying to come to a decision about how to act. In *Love and Responsibility*, Karol Wojtyla's first book written in the late fifties and published in *Znak* in 1960, the personalistic norm is stated in a **positive form** as: the only proper attitude or action towards another person is love.¹⁹ The personalistic norm may be restated drawing out its mandate as follows: **one ought always to act towards a human being (a**

in text
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a

fundamental and innate vocation of every human being." (#2392) see also (#2822) This call to love results from being created in the image and likeness of God who is Love. "God who created man out of love also calls him to love---the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. ~~Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man.~~" (#1603) ^{CCC} -note The Catechism uses 'image' here rather than 'likeness'.)

insert 200 paragraph new

Each person called to a specific vocation participates in the particular prime model of love for the whole Church in one way, and participates in the non-prime model of love analogously. The demands and the gifts of each vocation are significantly different, although each vocation has equal dignity. So there is a complementarity in the relations among the three prime vocations. Therefore we ought to love and support those in different vocations as we would our own spouse, in the model of the Christian call to love creatively, love redemptively, and love eschatologically. Loving in this way leads to a genuine complementarity among men and women.

If we enter into this genuine practice of love through supporting the different vocations in the communion of persons which is the Church, and by striving to live our own vocation to the best of our ability in union with the grace offered through participate existence in the Holy Trinity, then we will begin to experience Beatitude here and now in the world. The Catechism specifically links this call to perfect communion with the spousal love of the Spirit and the Bride: (#2550: "On this way of perfection, the Spirit and the Bride call whoever hears them to perfect communion with God: [and quoting St. Augustine]--'There will true glory be, where no one will

be praised by mistake of flattery; true honour will not be refused to the worthy, nor granted to the unworthy; likewise, no unworthy will pretend to be worthy, where only those who are worthy will be admitted. There true peace will reign, where no one will experience opposition either form self or others. God himself will be virtue's reward; he gives virtue and has promised to give himself as the best and greatest reward that could exist.... 'I shall be their God and they will be my people...'...God himself will be the goal of our desires; we shall contemplate him without end, love him without surfeit, praise him without weariness. This gift, this state, this act, like eternal life itself, will assuredly be common to all." #2550)

How do we come to conversion as a way of preparing for the Jubilee year 2000? For conversion, the darkened intellect needs to be enlightened by being taught what is true, the weakened will needs to be strengthened by being shown what is good, and the hardened heart needs to be opened to the healing power of God by teaching about prayer and the Sacraments. All of these things need the proper use of language and the saving action of the Spirit of the Eternal Word.

In his Apostolic Letter Preparing for the Jubilee Year Pope John Paul II makes some specific suggestions to particular Churches of areas for an examination of conscience. It seems to me that we can apply these areas analogously to the whole question of relations between men and women. Each one of us can ask the Holy Spirit to reveal to the depths of our heart where we have sinned in the past against the complementarity to which God has called us as Christians specifically in man-woman relations.

He introduces us to this way of preparation for the graces of the Jubilee as follows: "[The Church] cannot cross the threshold of the new millennium without encouraging her children to

purify themselves, through repentance, of past errors and instances of infidelity, inconsistency, and slowness to act. Acknowledging the weakness of the past is an act of honesty and courage which helps us to strengthen our faith, which alerts us to ~~face~~ today's temptations and challenges and prepares us to meet them." (*Tertio Millennio Adveniente* #33)

Then he lists specific sins which "require a greater commitment to repentance and conversion." (#34) The first are "those which have been detrimental to the unity willed by God for his People." And while he refers here to divisions among Christian Churches it seems to me that we can ask ourselves analogously, how have I sinned in my life against the unity which God willed for man and woman from the beginning? We can go back over our lives, from childhood through adolescence, young adulthood, and for some of us through middle age and even old age.

We women can ask the Holy Spirit to bring to mind those times we have sinned against ~~the~~ particular boys and men in thought, word, and deed, and men can ask the Holy Spirit to bring

to mind those times they have sinned against particular girls and women in thought, word, and

deed. As the Holy Father proclaims: "Unity ...is a gift of the Holy Spirit," and he continues by saying that an examination of conscience may help us to become, if not completely united, at least much closer to overcoming the divisions of the second millennium." (#34)

Have we ever used a member of the complement sex for pleasure
Have we ever reduced a member of the complement gender to a something to be used for efficiency

The second sin which the Apostolic Letter suggests for prayerful examination of conscience is "intolerance and even the use of violence in the service of truth." Again, while the context of his remarks is very broad and focuses on sins of particular Churches, we can apply the principle to our consideration of man and woman. It seems to me that we women and men can ask the Holy Spirit to enlighten us, in prayerfully reflecting on the whole of our past life, to instances when we were intolerant or used violence against a member of the complement sex

in the service of what we believed was true? Did we use physical or verbal violence? Have we ever suppressed the opinions of others or paid no attention to the opinion of another just because he or she was a member of the complement gender?

Can we hear these words of invitation from Our Holy Father? He calls us by saying: "On the threshold of the new millennium Christians need to place themselves humbly before the Lord and examine themselves on the responsibility which they too have for the evils of our day." (#36) He asks "How can we remain silent... about the widespread loss of the transcendent sense of human life, and confusion in the ethical sphere, even about the fundamental values of respect for life and the family. The sons and daughters of the Church too need to examine themselves in this regard." He suggests that we ask ourselves to what extent have I been shaped by a climate of secularism and ethical relativism? And what responsibility do I personally bear for not having shown the true face of God, by having "failed in my religious, moral, or social life?" Do I love the family as the prime model of complementarity, created as a communion of persons - with equal dignity and significant difference - bound by love, in the image and likeness of the Holy Trinity?

The Pope makes a further suggestion to us, which has application to male and female relationships. He says: "An examination of conscience must also consider the reception given to the Council, this great gift of the Spirit to the Church at the end of the second millennium..." (#36) More specifically he asks: "...is the ecclesiology of communion described in *Lumen Gentium* being strengthened? Does it leave room for charisms, ministries, and different forms of participation by the People of God, without adopting notions borrowed from democracy and sociology which do not reflect that Catholic vision of the Church and the authentic spirit of

Vatican II?" (#36). We can prayerfully ask God to show us when in our past we have not respected the authentic differences in vocations, the unique male gift of Ordained Ministry which ^{brings to us the Person} so specifically ~~represents~~ Christ the Bridegroom, Priest and Victim; the particular way in which consecrated women religious represent the Church as Bride; the complement calls of celibacy and sacramental marriage, and so forth.

Then in one final area we are asked to examine ourselves, it seems that we can prayerfully consider when we have sinned in our personal discussions with one another as men and women, by our attitude or tone towards the other. The Apostolic Letter offers suggestions for this examination: "The Council's guidelines- set forth in Gaudium et Spes and other documents- state that open, respectful and cordial dialogue, yet accompanied by careful discernment and courageous witness to the truth, remain valid and call us to a greater commitment." (#36) As is well known, today there is a great rupture and woundedness in relations among women and men, in part due to past injustices, but also in part fanned by a spirit of anger tending towards hatred. As Christians we are called to build a communion of love. The rupture which occurred in the Fall, and which led to the refusal to take personal responsibility along with the tendency of men and women to blame the other for one's own situation continues to this day.

As Christians, we are given the key to overcoming all sin through our Baptism in Christ ^{Jesus Christ, True God and True Man} and our call to live a life of holiness. The Jubilee Year offers to us a wonderful opportunity to move forward with the action of the Holy Spirit to build the Kingdom of God, by true repentance for past sins and weakness, by placing our hope in Kingdom of Heaven which breaks in upon us in the continual coming of the Lord Jesus, and by being open to all the graces

has revealed to us the wonderful complementarity of the Holy Trinity. Let us never be ashamed of this gift of complementarity which has been poured forth in us who are created in the image & likeness of God,

a ~~dogma~~ into the Kingdom by the young ~~agitation~~,
and give the mandate to build up the Reign of
God into on Earth.

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which will be poured forth on the Church and the world in the great Jubilee 2000. "For the Church, the jubilee is a "year of the Lord's favor, a year of the remission of sins and of the punishments due to them, a year of reconciliation between disputing parties, a year of manifold conversions.." (#14) Come Lord Jesus. "Come Holy Spirit and renew the face of the earth!"

1. "By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an "outstanding manifestation of the divine image," (#1705) The *Catechism*, while not directly emphasizing this point, reflects that "Because of its common origin the human race forms a unity, for "from one ancestor [God] made all nations to inhabit the whole earth." (#360)
2. The *Catechism* explicitly connects the image of God with gender when it adds to the above quotation from Genesis: "Man occupies a unique place in creation: I) he is "in the image of God," II) in his own nature he unites the spiritual and material worlds; III) he is created "male and female"; and IV) God established him in his friendship." (#355).
3. If we return for a moment to the previously mentioned call to purification of hearts from "fabricated idols of God" we can recognize one "fabricated idol to adore false images of God" = **univocal** use of "father" as a gendered model of God -implying **no difference** between God, the Father who, as Spirit, transcends gender and God's action in the world, composed of spirit and matter, which may be understood analogically like a human father. Another example of a distorted image of God is the "fabricated idol to tear down true images of God" = **equivocal** rejection of the use of "Father" for God- which falsely implies that there is **no similarity** between God, who is truly Father, and God's action in the world which is analogically like human fathers.
4. The Law which was give to God, is "powerless--- to save man deprived of the divine "likeness", without the saving action of Christ and the Holy Spirit (#708)
5. The *Catechism* notes that "...the law given to Moses aims at protecting the wife from arbitrary domination by the husband, even though according to the Lord's words it still carries traces of man's "hardness of heart" which was the reason Moses permitted men to divorce their wives." #1610) However, when the *Catechism* teaches about the effects of original sin for man and woman, it tends to emphasis the effects on the original communion of love, rather than emphasize specific differences of its effects on woman or man.

MADE IN GOD'S IMAGE: MALE AND FEMALE
FOUNDATIONS OF CHRISTIAN
COMPLEMENTARITY

- I. MAN AND WOMAN "IN THE BEGINNING"**
- II. EFFECTS OF THE FALL ON WOMEN AND MEN**
- III. REDEMPTION OF MEN AND WOMEN
THROUGH JESUS CHRIST**
- IV. CONVERSION AS PREPARATION FOR THE JUBILEE 2000**